Studies in the Spirituality of Jesuits

A Bibliography on St. Ignatius's *Spiritual Exercises*

Paul Begheyn, S.J.
and
Kenneth Bogart, S.J.

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The Seminar studies topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and communicates the results to the members of the provinces. This is done in the spirit of Vatican II's recommendation to religious institutes to recapture the original inspiration of their founders and to adapt it to the circumstances of modern times. The Seminar welcomes reactions or comments in regard to the material which it publishes.

The Seminar focuses its direct attention on the life and work of the Jesuits of the United States. The issues treated may be common also to Jesuits of other regions, to other priests, religious, and laity, to both men and women. Hence the Studies, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

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John W. Padberg, S.J., is chairman of the Seminar, editor of *Studies*, and director and editor at the Institute of Jesuit Sources.

David S. Toolan, S.J., is associate editor of *America* and superior of the West Side Jesuit Community in New York.

Gerard L. Stockhausen, S.J., teaches economics at Creighton University and is a member of the formation community at Campion House in Omaha.

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Kenneth Bogart, S.J.

Studies in the Spirituality of Jesuits
23/3: May 1991

For your information . . .

This issue of *Studies in the Spirituality of Jesuits* is meant to be the special tribute of *Studies* and of the Seminar on Jesuit Spirituality to the 450th anniversary of the founding of the Society of Jesus and the 500th anniversary of the birth of St. Ignatius of Loyola. The Spiritual Exercises are the great gift that Ignatius left both to the Society, of which in so many ways it is the animating principle, and to the whole Church. We thought that an issue of *Studies* which would make easily available a bibliography of as much as possible of the literature in English on the Exercises would simultaneously be the best such special tribute and the most helpful remembrance of the anniversaries that we could give to our readers. Hence this *Bibliography on St. Ignatius's* Spiritual Exercises.

It ranges from a listing of the very first English translation of the Exercises in 1736 to notices of books published up into 1990. Such a bibliography, of course, could go on indefinitely, as newer articles and books come from the press. We decided to stop with 1990 because we wanted you to receive this issue during the Ignatian year and because that year adds a decade of new entries to the first such bibliography compiled by Paul Begheyn and published by *Studies* ten years ago.

To Father Begheyn English-reading Jesuits owe a great debt of gratitude for that original bibliography of 467 entries. It gave us all a "working-tool" for the study and understanding of the Spiritual Exercises and has proved wonderfully useful over the last ten years. Since then, Kenneth Bogart has carefully collected material both on new publications and on additional works from the past that have come to light through his research. To Father Bogart we owe thanks for the expansion and enhancement of this bibliography to the 750 entries it now contains and which make it a continuingly useful tool for the future.

Without the work of yet one other person, this issue of *Studies* would not exist. It takes imagination and patience and brains to master all the details in such a bibliography, to prepare and program the computer to combine, integrate, and index correctly multiple separate listings, and then to choose the typefaces and design the pages on which it will appear. Father John L. McCarthy, S.J., of the editorial staff at the Institute of Jesuit Sources, is responsible for this finished product. To him, too,

my thanks as editor and, I am sure, your thanks as readers and users of this issue.

As you will notice in this issue, we received two very thoughtful letters about Father Frank Houdek's article on formation printed in *Studies* 23/1 (January 1991). We welcome your views on that subject or on any others that appear in *Studies*. Keep the letters coming.

Our next issue, in September, may well stimulate such letters. It is entitled *Reflections on the Mental Health of Jesuits*. Its author is Father Charles M. Shelton, S.J., a member of the faculty at Regis College, soon to be Regis University, in Denver, Colorado.

John W. Padberg, S.J.
Editor

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INTRODUCTION

This issue of *Studies in the Spirituality of Jesuits* expands the Ignatian bibliography compiled by Father Paul Begheyn, S.J., which originally appeared in the March 1981 issue of *Studies*. It is meant to complete and update to 1990 the central part of that work, namely, writings on the *Spiritual Exercises* published in English. The idea for this came after seeing how helpful the original bibliography could be for knowing what has been recently written in English on the *Exercises* or on a related topic.

Both the completion and the updating have as almost their sole source the monumental work of Fr. László Polgár, S.J. His bibliography of Ignatian writings from 1901 to 1980 (see below no. 7) has been the source of the new entries; and his yearly updating of the bibliography, published in the July issue of the *Archivum Historicum Societatis Iesu* (*AHSI*), has made it possible to make this listing fairly current as of the closing months of 1990. It may be of interest to researchers to note that only twenty percent of Polgár's entries on the *Exercises* over the past ten years have referred to works in English.

As the preface to the original bibliography noted, it is proper also to mention several of the highly qualified periodicals which often carry articles pertaining to the *Exercises*. In addition to the *AHSI*, there are *CIS* (the publication of the Centrum Ignatianum Spiritualitatis) from Rome, *Christus* from Paris, *Geist und Leben* from Munich, *Manresa* from Madrid, *The Way* from London, *Cahiers de Spiritualité Ignatienne* from Quebec, and both *Review for Religious* and *Studies in the Spirituality of Jesuits* from St. Louis.

In addition to increasing the usefulness of the original bibliography, this new edition has other reasons for its existence. First of all, there is the 1990–91 Ignatian year, a time of memorial and renewal for all who feel spiritually indebted to Ignatius. Secondly, young Jesuits (and others) today seem to want not only a deeper

experience of Ignatian spirituality but also a better understanding of it. Thirdly and most recently, Father General Kolvenbach has asked that Jesuits throughout the world learn, in addition to their native tongue, either English or Spanish. For many that second language may well be English, and this bibliography will then be useful to those whose native language is not English.

A final note about using the indexes and keeping this supplement up to date. With the availability of issues of *AHSI*, at least in the libraries of Jesuit provincialates and scholasticates, most librarians can find a ready source for a periodic updating. Moreover, facilities for reproducing such materials are becoming increasingly available in most places.

Kenneth Bogart, S.J.

Paul Begheyn, S.J., a member of the Netherlands Province and author of the original bibliography on the Spiritual Exercises *published in* Studies *in March 1981 (13/2), produced that work in 1979–80 while he was residing, studying, and doing tertianship in the United States. He is at present an editor of the journals* De Heraut *and* Cardoner, *a writer, and a director of the Spiritual Exercises. His address is Canisiushaus, Pater Brugmanstraat 1, 6522 E. G. Nijmegen, The Netherlands.*

Kenneth Bogart, S.J., a member of the Philippines Province and the compiler-author over the last several years of the material that went into the expanded version of this bibliography, is a director of the Spiritual Exercises at Cebu City. His address is Jesuit Retreat House, Banawa Hills, P. O. Box 256, 6000 Cebu City, Philippines.

ABBREVIATIONS

CIS	Centrum Ignatianum Spiritualitatis, Borgo S. Spirito 5, C. P. 6139, 00100 Rome.
Finding	*Finding God in All Things.* Trans. William J. Young. Chicago: Henry Regnery Co., 1958. A collection of articles, originally published in the French journal *Christus.*
Fordham Study 1964	*The Second Cooperative Study of the Spiritual Exercises of St. Ignatius.* Held at Kohlmann Hall, Fordham University. June 24–26, 1964. Bronx, N.Y., 1964.
Harvanek	*Proceedings of the Institute on Contemporary Thought and the Spiritual Exercises of St. Ignatius Loyola.* Ed. Robert F. Harvanek. Chicago: Loyola University, 1963.
Ignatius	Rahner, Hugo. *Ignatius the Theologian.* Trans. Michael Barry. New York: Herder & Herder, 1968.
Our Colloquium	*Our Colloquium: Papers on the Spiritual Exercises.* Dublin: Cahill & Co., 1931.
PASE	Program to Adapt the Spiritual Exercises. Also known as Program to Promote the Spiritual Exercises. Books and brochures. Jersey City, New Jersey.
Schroth	*Jesuit Spirit in a Time of Change.* Ed. Raymond A. Schroth. Westminster, Md.: Newman Press, 1968.
Study 1961	*A Cooperative Study of the Spiritual Exercises.* Fordham University, June 28–30, 1961.
Wulf	*Ignatius of Loyola, His Personality and Spiritual Heritage, 1556–1956: Studies on the 400th Anniversary of His Death.* Saint Louis: Institute of Jesuit Sources, 1977.
Workshop 1967	*The 1967 Workshop on the Spiritual Exercises.* Fordham University, June 19–21, 1967.

A BIBLIOGRAPHY ON ST. IGNATIUS'S *SPIRITUAL EXERCISES*

A Working-Tool for American and English-reading Students

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A. ST. IGNATIUS OF LOYOLA

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100. Schmitt, Robert L. "Ignatian Mysticism: A Mysticism of Action." *Journal of Dharma* 4 (1979): 126–42.

101. Schumacher, John N. "Ignatian Spirituality and the Liturgy." *Woodstock Letters* 87 (1958): 14–35.

102. Stierli, Josef. "Ignatian Prayer: Seeking God in All Things." In *Wulf,* 135–63; also in *Woodstock Letters* 90 (1961): 135–66.

103. Van Roo, William A. "Law of the Spirit and Written Law in the Spirituality of St. Ignatius." *Gregorianum* 37 (1956): 417–43.

104. Veale, Joseph. "Ignatian Prayer or Jesuit Spirituality." *The Way.* Supplement 27 (1976), 3–14.

105. ——. "Ignatian Spirituality." *Religious Life Review* 21 (1982): 181–82.

106. ——. "Life of the Spirit: Ignatian Contemplation." *Furrow* 28 (1977): 72–78.

107. Wall, Joseph B. "The Providence of God in the Letters of Saint Ignatius." Excerpt from dissertation. San Jose, California, 1958.

108. Wickham, John F. "Ignatian Contemplation Today: The Public Dimension." *The Way.* Supplement 34 (1978), 35–44.

109. Wulf, Friedrich. "Ignatius as a Spiritual Guide." In *Wulf,* 7–44.

110. Young, William J. "Saint Ignatius and Christ." *Woodstock Letters* 85 (1956): 3–10.

4. His Writings

I. Critical Editions

111. Gilmont, Jean-François. *Les éscrits spirituels des premiers jésuites: Inventaire commenté.* Rome: Institutum Historicum S.I., 1961.

On the *Spiritual Exercises,* pp. 47–56; on the Directories, pp. 57–72. The best introduction to the writings of the early Jesuits, with references to all the modern-language translations.

112. Iparraguirre, Ignacio, and Cándido de Dalmases. *Obras completas de San Ignacio de Loyola.* 2nd ed. Madrid: Biblioteca de Autores Cristianos, 1977.

113. Zubillaga, Félix, and Walter Hanisch. *Guía manual de los documentos históricos de la Compañía de Jesús de los cien primeros volumenes, etc.* Rome: Institutum Historicum S.I, 1971.

A description of the first one hundred volumes of the Monumenta Historica. The Monumenta Historica Societatis Iesu are the historical records or sources of the Society of Jesus in critically edited texts. This scholarly series, which in 1980 contained 137 volumes, was begun in Madrid in 1894. The project was transferred to Rome in 1929. An important subdivision is entitled the Monumenta Ignatiana. It contains the writings, correspondence, early *vitae,* and so forth, of Ignatius. It is divided into four series, consisting of the correspondence (see below, section B-3), the *Constitutions* and Rules (see below, sections B-1 and B-2), and early writings about Ignatius (see below, section A-1).

The Monumenta Historica have four subdivisions:

A. *History of the Foundation of the Society of Jesus and its First Years*

1. Ignatius of Loyola: Letters and Introductions, 1524–56 (12 vols.). Documents about Ignatius, his family, and first companions; among them the classical life of Ignatius by Pedro de Ribadeneira (7 vols.)

2. First companions of Ignatius: Jean Codure, 1537–47; Claude Jay, 1540–52; Paschase Broët, 1541–62; Simão Rodrigues, 1541–74 (all in one volume); Pierre Favre, 1534–47 (1 vol.); Francis Xavier, 1535–52 (4 vols.); Alonso Salmerón, 1536–84 (2 vols.); Nicolás Alonso de Bobadilla, 1537–90 (1 vol.)

3. Immediate colleagues of Ignatius: Juan Alonso de Polanco, 1491–76 (8 vols.); Jerónimo Nadal, 1546–77 (6 vols.); Pedro de Ribadeneira, 1545–1611 (2 vols.)
4. Successors to Ignatius: Diego Laínez, 1536–64 (7 vols.); Francisco Borgia, 1530–72 (5 vols.)
5. Complementary texts: Mixed letters, 1537–66 (5 vols.); Quarterly reports to the central government of the Society in Rome, 1546–62 (7 vols.)

B. *Constitutive and Normative Documents*

1. Constitutions (3 vols.)
2. Rules, 1540–56 (1 vol.)
3. Spiritual Exercises and Directories, 1540–99 (3 vols.)

   N.B. For more extensive description of these volumes, see below, nos. 126 and 388.
4. Pedagogy, 1540–72 (4 vols.)
5. General Congregations (in preparation)

C. *History of the Society of Jesus in Europe*

1. Hungary, 1550-1592 (3 vols.)
2. Austria, 1551–1600 (1 vol.)

D. *Missions*

1. India, 1540–88 (14 vols.)
2. Moluccas, 1542–1605 (2 vols.)
3. Japan, 1549–1654 (1 vol.)
4. Brazil, 1538–68 (5 vols.)
5. Peru, 1565–1604 (7 vols.)
6. Florida, 1566–72 (1 vol.)
7. Mexico, 1570–1603 (7 vols.) .
8. Canada, 1602–34 (2 vols.)
9. Paraguay (in preparation)
10. Chile (in preparation)
11. Africa (in preparation)

II. English Translations

See also 244. For the *Spiritual Exercises*, see 130–52 .

114. *The Constitutions of the Society of Jesus.* Trans. and ed. George E. Ganss. Saint Louis: The Institute of Jesuit Sources, 1970.

Already a classic in its field, Ganss's translation has made the text of the *Constitutions* available together with a perceptive commentary and an introduction which situates Ignatius within the context of his time. It points out (p. 33) that both the *Exercises* and the *Constitutions* are applications of Ignatius's same theological worldview to different purposes: respectively, guidance of individuals and government of an apostolic religious order. This is briefly updated in *Jesuit Religious Life Today* to show that the *Constitutions,* much like the *Exercises,* are a manual of discernment for discovering the choices more to God's glory among the options which arise before a person.

115. *St. Ignatius's Own Story as Told to Luis González da Câmara.* Trans. William J. Young. Chicago: Loyola University Press, 1968.

116. *The Autobiography of Saint Ignatius Loyola with Related Documents.* Trans. Joseph F. O'Callaghan and ed. John C. Olin. New York: Harper and Row, 1974.

Both the translation and the notes are well done, with a helpful bibliography in the back. Unfortunately the paragraph numbers from the Monumenta have been omitted.

117. *The Pilgrim's Testament: The Memoirs of Ignatius of Loyola.* Trans. Parmananda R. Divarkar. Rome: CIS, 1983.

118. *The Pilgrim's Journey: The Autobiography of Ignatius of Loyola.* Trans. and commentary by Joseph N. Tylenda. Wilmington, Del: Michael Glazier, 1985.

This translation of the Autobiography has very copious up-to-date footnotes on the text and its background.

119. *Inigo Texts: Original Testament.* Trans. William Yeomans. London, England: Inigo Enterprises, 1989.

A new translation of the Autobiography.

120. *The Spiritual Journal of St. Ignatius of Loyola.* Trans. William J. Young. Rome: CIS, 1979.

121. *Inigo Texts: Discernment Log-Book.* Trans. Joseph Munitz. London, England: Inigo Enterprises, 1989.

122. *The Pilgrim's Journey: The Autobiography of Ignatius of Loyola.* Trans. with commentary by Joseph N. Tylenda. Wilmington, Delaware: Michael Glazier, 1985.

123. *Letters of St. Ignatius of Loyola.* Trans. William J. Young. Chicago: Loyola University Press, 1959.

An important and useful selection of 228 letters from the first series of the Monumenta Ignatiana. These letters give a fairly adequate picture of the complexity of Ignatius's interests and of the flexibility and depth of his religious insight.

124. Owen, Aloysius J., trans. *Memories of Loyola: Man for All Seasons.* n.d. St. Peter's College, Jersey City, N.J.

Excerpts from the *Memoriale* by Luís Gonçalves da Câmara.

125. Rahner, Hugo. *Saint Ignatius Loyola: Letters to Women.* Trans. Kathleen Pond and S. A. H. Weetman. New York: Herder & Herder, 1960.

"Each letter is presented within the historical and social context of the period. These analyses, with the General Introduction, constitute probably the best study of the human qualities of St. Ignatius" (Bangert).

B. THE *SPIRITUAL EXERCISES*: THE TEXT

5. Original Text

Iparraguirre, Ignacio: see 176.

126. Monumenta Ignatiana. Series secunda. *Exercitia spiritualia S. Ignatii et eorum Directoria.* Nova editio. Tomus I. *Exercititia Spiritualia.* Ed. Josephus Calveras et Candidus de Dalmases. Rome: Institutum Historicum Societatis Jesu, 1969.

This volume is a revision of the edition of 1919. It contains the principal Ignatian texts of the *Spiritual Exercises* in parallel columns for comparison:

"A" • The Spanish Autograph (1544)

"PI" • Versio Prima—Latin translation, probably done by Ignatius (1541)

"P2" • Versio Prima altera—Latin translation, with marginal notes and corrections of "P1" done by Polanco (1547)

"V" • Versio Vulgata—a more polished Latin translation done by André des Freux (Frusius), secretary of Ignatius in 1546-47

"P2" and "V" were submitted to Paul III and approved in the Brief *Pastoralis officii* on July 31, 1548. This volume also contains the texts of the *Exercises* as they were given and adapted in the early Society. Especially noteworthy are the three which come from Pierre Favre who, Ignatius thought, gave the Exercises better than anyone else in the Society.

This edition has a very useful lexicon with all the words from the Spanish autograph, by José Calveras.

127. McIver, Bernard. "The Oldest Extant Copy of the Spiritual Exercises." *Letters and Notices* 85 (1982-83): 108-9.

128. *Palabras de los Ejercicios.* Rome: CIS, 1975.

A concordance of the Spanish words and an indication of their location in the text of the Exercises. There is also a concordance, compiled by José Calveras, in the Monumenta Historica 100:733-89.

129. Thibaut, Eugene. *Exercitiorum Spiritualium S. Ignatii a Loyola Concordantia.* Louvain: apud auctorem, 1921.

6. English Translations

We again publish here a list of all the English translations of the Spiritual Exercises, in chronological order. Only the first editions are mentioned.

130. Leahy, Daniel. "English Translations of the *Spiritual Exercises.*" *Woodstock Letters* 85 (1956): 435–40.

131. *The Spiritual Exercises of St. Ignatius Loyola.* Translated from the Latin. Saint Omer: Nicolas Joseph Le Febure, 1736.

132. Clément, Abbé. *The Spiritual Exercises.* Dublin: J. Duffy, 1846.

133. Seager, Charles. *The Spiritual Exercises of St. Ignatius of Loyola, translated from the authorized Latin: with extracts from the literal version and notes of . . . Father Roothaan.* London: C. Dolman, 1847.

With a preface by Nicholas Wiseman, who in 1850 became the first Catholic archbishop of Westminster since the Reformation. In 1849 this translation was published in the U.S., thus becoming the first American edition of the *Exercises* (Louisville: Webb, M'Gill & Co).

134. [Delplace, Charles]. *Manresa; or, the Spiritual Exercises of St. Ignatius.* Translated from the Latin. London: publisher unknown, 1860.

135. Siniscalchi, L. *The Spiritual Exercises of St. Ignatius with Meditations and Prayers.* Translated from the Italian. Dublin: publisher unknown, 1864.

136. Shipley, Orby. *Spiritual Exercises of St. Ignatius of Loyola.* London: Longmans, Green, Reader & Dyer, 1870.

137. Morris, John. *The Text of the Spiritual Exercises of Saint Ignatius.* Translated from the original Spanish. London: Burns & Oates, 1880.

138. A. L. P. D. *The Spiritual Exercises of St. Ignatius Arranged in Prayers.* Translated from the French. London: Catholic Truth Society, 1893.

139. Mullan, Elder. *The Spiritual Exercises of St. Ignatius of Loyola.* Translated from the autograph. New York: P. J. Kenedy & Sons, 1914.

See also no. 149 below. A very accurate version.

140. Rickaby, Joseph. *The Spiritual Exercises of St. Ignatius Loyola.* Spanish and English, with a continuous commentary. London: Burns, 1915.

141. Longridge, William H. *The Spiritual Exercises of Saint Ignatius of Loyola.* Translated. from the Spanish with a commentary and a translation of the *Directoruim* [sic] *in Exercitia.* London: Robert Scott, 1919.

142. Ambruzzi, Aloysius. *The Spiritual Exercises of St. Ignatius, with a Commentary.* Mangalore: St. Aloysius' College, 1923.

143. Lattey, Cuthbert. *The Spiritual Exercises of St. Ignatius: Literal Translation from the Original Spanish by a Benedictine of Stanbrook.* St. Louis and London: B. Herder Book Co., 1928.

144. Moore, Thomas H. *The Spiritual Exercises, Newly Translated from the Original Spanish "Autograph."* New York: Catholic Book Publishing Co., c. 1948.

145. Puhl, Louis J. *The Spiritual Exercises of St. Ignatius: A New Translation Based on Studies in the Language of the Autograph.* Chicago: Loyola University Press, 1951.

So far the most accurate and most reliable translation. Beautifully printed with space for notes. The standard text used in the U.S., it was reprinted in India by the Daughters of St. Paul in a smaller and inexpensive edition.

146. Mottola, Anthony. *The Spiritual Exercises of St. Ignatius.* Garden City: Image Books, 1964.

147. Delmage, Lewis. *The Spiritual Exercises of Saint Ignatius.* Translated from the Latin Vulgate. Illustrated. New York: J. F. Wagner, 1968.

148. Corbishley, Thomas. *The Spiritual Exercises of Saint Ignatius.* Wheathampstead: Anthony Clarke, 1973.

149. Fleming, David L. *The Spiritual Exercises of St. Ignatius: A Literal Translation and a Contemporary Reading.* St. Louis: Institute of Jesuit Sources, 1978.

Combines on parallel pages a literal translation by Mullan (see no. 139 above) with a restatement or "reading" which aims to present the substance or chief ideas of Ignatius's *Exercises* in a language and style which modern readers, especially beginners, can grasp more easily than the saint's sixteenth-century text with its often difficult terminology. The text of the "reading" alone, omitting Ignatius's own text, is also available in a smaller edition more suitable for some retreatants: *A Contemporary Reading of the Spiritual Exercises: A Companion to St. Ignatius's Text.* St. Louis: Institute of Jesuit Sources, 1980.

150. Tetlow, Elizabeth, M. *The Spiritual Exercises of St. Ignatius Loyola: A New Translation.* Lanham: Maryland: The College Theology Society, University Press of America, 1987.

In this modern American translation inclusive language has been used, and military images and language have been modified.

151. Yeomans, William. *Inigo Texts: The Spiritual Exercises.* London, England: Inigo Enterprises, 1989.

This new translation by W. Yeomans is accompanied by a new commmentary and essays by Michael Ivens.

152. *The Spiritual Exercises of St. Ignatius.* Trans. Joseph T. Hou, S.J. Taichung: Kuangchi Press, 1979.

C. STUDIES OF THE TEXT

7. Introduction and General Commentaries

153. Barthes, Roland. "Loyola." In *Sade, Fourier, Loyola*, 38–75. New York: Hill & Wang, 1976.

Ignatius as founder of "a language of divine address." A linguistic analysis of the *Exercises.*

154. Burns, George S. *Dialogue and Decision: The Spiritual Exercises in the Light of Vatican II.* Montreal: Palm Publishers, 1966.

155. Byrne, Lavinia. "The Spiritual Exercises: A Process and a Text." In *The Way of Ignatius Loyola: Contemporary Approaches to "The Spiritual Exercises."* Ed. Philip Sheldrake. London: SPCK, 1991; St Louis: Institute of Jesuit Sources, 1991.

156. Calveras, José. *The Harvest-Field of the Spiritual Exercises of St. Ignatius.* Trans. J. H. Gense. Bombay: Bambardekar, 1949; also in *Loyola Papers* 2 (1977): 25–37.

157. Clarke, Thomas. "The Ignatian Exercises: Contemplation and Discernment." *Review for Religious* 31 (1972): 62–69.

158. Coathalem, Hervé. *Ignatian Insights: A Guide to the Complete Spiritual Exercises.* Trans. Charles J. McCarthy. 2nd ed. Taichung, Taiwan: Kuangchi Press (197 Chunghsiao Road), 1971.

A complete and reliable commentary on the complete text of the *Exercises,* following it topic by topic.

159. Crowe, Frederick E. "Dialectic and the Ignatian Spiritual Exercises." *Science et Esprit* 30 (1978): 111–27.

160. Cusson, G. "Ignace de Loyola: Les Exercices Spirituels." In *Dictionnaire de spiritualité ascétique et mystique.* Paris, 1970. 7:1306–18.

See also 270.

161. Dalmases, Cándido de. "Father Calveras' Study of the Text of the Exercises." *Woodstock Letters* 95 (1966): 234f.

A summary by Anthony S. Aracich.

162. D'hôtel, Jean-Claude. "The Exercises: Their Milieu and Foundation." CIS 41, no. 13 (1951): 3.

163. English, John. *Spiritual Freedom: From an Experience of the Ignatian Exercise to the Art of Spiritual Direction.* Guelph, Ontario: Loyola House, 1973.

From his experience of individual direction in the Exercises, the author delineates with both psychological and religious insight the movement of the exercitant through the Exercises.

164. Erhart, Joseph F. X. "Doctrine of Father Jerome Nadal on the Spiritual Exercises of St. Ignatius." *Woodstock Letters* 82 (1953): 317–34.

165. Espinosa, Clemente. "Problematic of the Spiritual Exercises Today: The Results of an International Enquiry." In manuscript. Rome: Borgo S. Spirito 5, 1966.

166. Evennet, H. Outram. "St. Ignatius and the Spiritual Exercises." In *Spirit of the Counter-Reformation*, 43–66. Cambridge: University Press, 1968.

167. Fessard, Gaston. *La dialectique des Exercices Spirituels de saint Ignace de Loyola.* Vol. 1: Liberté-Temps-Grace. Vol. 2: Fondement-Peché-Orthodoxie. Paris: Aubier, 1966.

Vol. 1 is a re-edition of the classic 1956 work of the same title, which gives a metaphysical explication of the intimate substratum of Ignatian procedure in the process of liberation. The appendix of this volume presents a commentary on the Rules for Discernment of Spirits and on Ignatian *dicta.* Vol. 2 studies the problems related to the Ignatian Principle and Foundation, to the meditation on sin, and the presupposition of and Rules for Thinking with the Church. See also 178, 198, 210.

168. Fitzpatrick, Daniel J. *Confusion. Call. Commitment: The Spiritual Exercises and Religious Education.* New York: Alba House, 1976.

169. Gill, Henry V. *Jesuit Spirituality: Leading Ideas of the Spiritual Exercises of St. Ignatius.* 2nd ed. Dublin: M. H. Gill & Son, Ltd., 1938.

170. Goodier, Alban. *St. Ignatius Loyola and Prayer, as Seen in the Book of the Spiritual Exercises.* London: Burns & Oates, 1940.

171. Hochhaus, Raphael H. *Some Notes to Facilitate the Personal Study of the Spiritual Exercises.* Jersey City: PASE, n.d.

172. Howard, Peter. "Leading Ideas of the Spiritual Exercises of St. Ignatius." *Irish Monthly* 62 (1934): passim; 63 (1935): passim.

173. Hummelauer, Franz von. *The Plan of the Spiritual Exercises of St. Ignatius of Loyola, from the "Puncta meditationum et contemplationum S. P. Ignatii."* Ed. J. P. Moran. Quezon City: Jesuit Mission Band, 1967.

174. Iparraguirre, Ignacio. *The Spiritual Exercises: Treasure of Christian Asceticism.* Trans. Aloysius J. Owen. Jersey City: PASE, n.d.

175. ——. *A Key to the Study of the Spiritual Exercises.* Trans. J. Chianese. Calcutta: The Little Flower Press, 1955; also: Allahabad: St. Paul, 1959.

Indicates the essential lines of the Ignatian method. Very useful introduction, based upon the ideas and the experience of the great masters. Is in a translation by Catalino Arevalo published under the title "Introduction to the Spiritual Exercises," *Woodstock Letters* 84 (1955): 211–60.

176. ——. *Vocabulario de Ejercicios Espirituales: Ensayo de hermenéutica ignaciana.* Rome: CIS, 1978.
An expert's study of Ignatius's varying personal meanings and nuances, usually not given in other Spanish dictionaries, for twenty-six words which are important keys to his thought in the *Exercises, Constitutions,* and other writings.

177. Kelly, Hugh. "St. Ignatius and the Spiritual Exercises." *Studies* 45 (1956): 275–84.

178. Kirk, Gerard F. *The Organic Structure of the Spiritual Exercises According to Pere Gaston Fessard, S.J.* Jersey City: PASE, n.d.

179. Ledrus, Michael. *Themes for the Spiritual Exercises.* Dublin: Christian Life Communities Central Secretariate, 1975.

180. Leonard, William J. "Inner Dynamism of the Exercises." *Workshop 1967,* 20–26.

181. Lewis, Jacques. *An Approach to the Spiritual Exercises: The Different Texts of the Spiritual Exercises.* Jersey City, N.J.: PASE, n.d.
An insightful, if brief, work.

182. ——. "The Sense of the Spiritual Exercises." *Woodstock Letters* 96 (1967): 229–34.
Summary by John T. Carmody.

183. Lonsdale, David. "The Spiritual Exercises." In his *Eyes to See, Ears to Hear: An Introduction to Ignatian Spirituality,* 100-166. London: Darton, Longman and Todd, 1990.

184. Malatesta, Edward J. "The Apostolate of the Spiritual Exercises." *The Way.* Supplement 24 (1975), 124–35.

185. Marín, Canuto Hilario. *Spiritualia exercitia secundum Romanorum Pontificum documenta.* Barcelona: Lib. Religiosa, 1941.
A collection of papal documents dealing with the Exercises.

186. Mattez, Marie Therese. *A Feminine Experience of the Spiritual Exercises.* Jersey City: PASE, n.d.

187. McCarthy, C. J., trans. *Ignatian Insights: A Guide to the Complete Spiritual Exercises.* Taichung: Kuangchi, 1961. See 158 above.

188. McDermott, Brian O. "With Him, in Him: The Grace of the Spiritual Exercises." *Studies in the Spirituality of Jesuits* 18/4 (1986).

189. "Memorial of the Cooperative Study of the Spiritual Exercises of St. Ignatius by the Auriesville Tertians of 1955–56."

190. Moyerson, J. B. "Notes on the Spiritual Exercises." *Ignatiana,* 1955–56, pp. 23–28, 50–54, 74–77, 96–100, 113–17, 132–36.

191. O'Leary, Brian. "The Retreatant: Selection and Preparation." *The Way.* Supplement 38 (1980), 41–52.

192. Olsen, Glenn W. "Lay Spirituality ad Maiorem Dei Gloriam." *Communio: International Catholic Review* 6 (1979): 405–12.

193. Peeters, Louis. *An Ignatian Approach to Divine Union.* Trans. Hilliard L. Brozowski. Milwaukee: Bruce, 1956.

A reading of the text of the *Exercises* which places the principal focus upon the "contemplatio ad amorem" rather than the election.

194. Peters, William A. "The Hidden Force Behind the Spiritual Exercises." *Fordham Study 1964*, 5–8.

195. ——. "Meditation or Contemplation?" *Fordham Study 1964*, 9–13.

196. ——. *The Spiritual Exercises of St. Ignatius: Exposition and Interpretation.* 2nd ed. Rome: CIS, 1978.

A critical analysis and exposition of the actual text of the autograph copy of the *Exercises.*

197. Pinard de la Boullaye, Henri. *Exercises Spirituels selon la methode de Saint Ignace.* 4 vols. 7th ed. Paris: Beauchesne et ses Fils, 1950. Vol. 1: *Les Exercices.* Vol. 2: *Retraites.* Vol. 3: *Retraite et Triduums.* Vol. 4: *Conferences, Examen.*

A standard work. The retreats from the second and third volumes have been translated into English by Sister Mary Patrick. 3 vols. Quezon City: Mission Band, 1966.

198. Pousset, Edouard. *Life in Faith and Freedom: An Essay Presenting Gaston Fessard's Analysis of the Dialectic of the Spiritual Exercises of St. Ignatius.* Trans. Eugene L. Donahue. St. Louis: The Institute of Jesuit Sources, 1980. See also 167.

Pousset published his *La vie dans la foi et la liberté . . .* in 1971. In it he presents the substance of Fessard's interpretation of the Exercises in a manner more readily understandable by readers who might otherwise be deterred by the density and Hegelian terminology of Fessard's own two volumes existing only in French. Fessard in a letter of presentation praises the fidelity to his own thought in Pousset's book.

199. Przywara, Erich. *Deus semper maior: Theologie der Exerzitien.* 3 vols. Freiburg: Herder, 1938–40.

Spiritual interpretation of underlying theological-philosophical currents which the author discovers in the internal logic of the Exercises.

200. Puhl, Louis J. "Pairs of Words in the Spiritual Exercises." *Woodstock Letters* 81 (1952): 29–36.

201. Rahner, Hugo. "Notes on the Spiritual Exercises." Trans. Louis Mounteer. *Woodstock Letters* 85 (1956): 281–336.

Very helpful series of brief notes on the Exercises by one of the greatest authorities in the contemporary Society.

202. *Retreat Conferences. The Way.* Supplement 1 (1965).

203. Rieman, Nicholas. *The Spiritual Exercises: Preparation and Preparatory Forms. Progressio.* Supplement 1 (May 1973).

204. Rivera, José R. de. *Kommunikationsstrukturen in den Geistlichen Exerzitien des Ignatius von Loyola.* Hamburg: H. Buske, 1978.

205. Roothaan, John. *How to Meditate.* Trans. Louis J. Puhl. Westminster, Md.: The Newman Bookshop, 1945.

Translation of *De ratione meditandi* and explanation of the once most commonly used method of prayer proposed in the *Exercises.*

206. Roustang, François. *Growth in the Spirit.* Trans. Kathleen Pond. New York: Sheed and Ward, 1966.

207. Schierse, Franz-Joseph. "For What Do the Ignatian Exercises Train?" *Ignatiana* 10 (1956): 195–99.

208. Stanley, David M. *A Modern Scriptural Approach to the Spiritual Exercises.* Chicago: Institute of Jesuit Sources, 1967.

209. Stinn, Lawrence W. "The Spiritual Exercises of St. Ignatius in a New Perspective." Thesis at the Institut Catholique de Paris, 1966.

210. Vachon, André. "Dynamism in Ignatian Spirituality." *Theology Digest* 10 (1962): 45–50.

Discusses the study of Gaston Fessard.

211. Veale, Joseph. "The Dynamic of the Spiritual Exercises." *The Way.* Supplement 52 (1985), 3–18.

212. Wall, Joseph B. "Lectures on the Spiritual Exercises." In mimeograph form.

Lectures delivered during the summer of 1960. Unfortunately still unpublished. Brilliant presentation of the Spiritual Exercises, perhaps the most insightful single commentary in English.

213. Yarnold, Edward. "The Basics of the Spiritual Exercises." *The Way.* Supplement 16 (1972), 5–16.

8. Comparative Studies

See also 71, 72, 81, 330, 344, 366, 386, 495, 676.

214. Aldunate, Carlos. "The Exercises and the Enneagram." CIS 63–64 (1990): 1f, 92–106.

215. Barnes, Michel. "The Spiritual Exercises: A Zen Perspective." *The Way.* Supplement 55 (1986), 89–99.

216. Cirigliano, D. "The Divine Comedy and the 'Spiritual Exercises.'" *Thought* 10 (1933): 410–36.

217. Comer, Sylvia. "Etty Hillesum: 'The Girl Who Learned to Pray' and the Spiritual Exercises." *Review for Religious* 49 (1990): 865–74.

218. Donoghue, Charles. "The Religious System of St. Thomas More's 'Utopia' and St. Ignatius' 'Spiritual Exercises.'" Dissertation at the Pontifical Gregorian University, Rome, 1939.

219. Egan, Harvey D. "The Spiritual Exercises of St. Ignatius of Loyola." In *Christian Mysticism*, 30–79. New York: Pueblo Publishing Co., 1984.

220. Enomiya-Lassalle, Hugo M. "The Spiritual Exercises of St. Ignatius of Loyola and Zen." In *Spiritual Perspectives*, 197–211. Madras: T. M. B. Mahadevan, 1975.

221. Farrell, Walter. "The Spiritual Exercises and Contemporary Thought." *Review for Religious* 22 (1963): 218–24.

222. Gonzalez, Luis. "The Exercises of Saint Ignatius and the Apostleship of Prayer." *Prayer and Service* 2 (1990): 157–173.

223. Goodman, David M. *Films and the Spiritual Exercises.* Jersey City: PASE, 1967.

224. Gregson, Vernon. "Chinese Wisdom and Ignatian Discernment." *Review for Religious* 33 (1975): 828–35.
About I Ching and the Spiritual Exercises.

225. Hahnenfield, Mariam T. *An Exposition of the Buddha's Way of Mindfulness and of the First Phase of the Spiritual Exercises of St. Ignatius.* Rome: Regina Mundi, 1975.

226. Hewett, William. "Creative Loneliness." *The Way* 16 (1976): 274–83.
The Exercises and the "Intensive Journal" of Ira Progoff.

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378. Keane, G., and J. Collins. *Exercises in Social Responsibility*. Hongkong: Catholic Truth Society, n.d.

379. Kyne, Michael. "Poverty and the Exercises." *The Way*. Supplement 1 (1965), 28–38.

380. Land, Philip. "Justice, Development, Liberation and the Exercises." *Studies in the International Apostolate of Jesuits* 5, no. 1 (1976): viii, 62.

381. Lefrank, Alex. "The Spiritual Exercises as a Process of Liberation: Their Social Dimension." *Communications* 11 (1977): 11–48 (see entry 70).

382. ——. "The Exercises, a Way of Liberation: Social Dimension." *The Way*. Supplement 46 (1983), 56–66.

383. Magaña, José. "Ignatian Pre-Exercises and Theology: A Spirituality for Liberation." Trans. and ed. Eugene T. Culhane and Mary Angela Roduit. *Communications* 9 (1976): 1–34 (see entry 70).

384. Murphy, Seamus. "The Mission to Justice and Giving the Exercises." *The Way*. Supplement 55 (Spring 1986).

385. O'Sullivan, Michael. "Towards a Social Hermeneutic of the Spiritual Exercises with an Application to the Annotations." S.T.M. thesis: JSTB, 1979; published in *The Spiritual Exercises of St. Ignatius Loyola in Present-Day Application*, 11-22. CIS, 1982.

386. Purcell, Theodore V. "The Social Sciences and the Spiritual Exercises." In *Harvanek*, 3–14.

387. Veale, Joseph. "Our Mission Today and the Spiritual Exercises." *The Way*. Supplement 29–30 (1977), 134–41.

14. Directories

388. Monumenta Ignatiana. Series secunda. Tomus II. *Directoria Exercitiorum spiritualium (1540-1599)*. Ed. Ignatius Iparraguirre. Rome: Institutum Historicum Societatis Iesu, 1955.

An invaluable collection of the directories which were used by St. Ignatius and by the early Jesuits until the definitive directory of 1599. This edition revises the one of 1919.

389. Aquaviva, Claudio. *The Directory to the Spiritual Exercises.* Roehampton: Griffin, 1925.

Translation of the Directory of 1599.

390. Aquaviva, Claudio. "The Directory." In W. H. Longridge, *The Spiritual Exercises of Saint Ignatius of Loyola... and a Translation of the Directorium in Exercitia,* 269–351. London: Robert Scott, 1919.

With an index to the main themes.

391. ——. *"The Directory" Ordered According to the Text of the Spiritual Exercises: Commentary on the Spiritual Exercises of St. Ignatius of Loyola.* Ed. James P. Moran. Quezon City: Jesuit Mission Band, 1966.

392. Ciccolini, Antonio. "The Directory in Reference to the Spiritual Exercises." In *Commentary on the Spiritual Exercises of St. Ignatius of Loyola.* Quezon City: Jesuit Mission Band, 1966.

With the translation of the *Exercises* by Mullan, and a comment on the Directory translated by W. H. Longridge.

393. Copeland, R. "A Directory for the Second and Third Weeks." *The Way.* Supplement 46 (1983), 11–55.

394. Kelly, Hugh. *Guidance to Holiness,* 85–125. Dublin: Clonmore and Reynolds, 1966.

395. *Autograph Directories of Saint Ignatius Loyola.* Trans. Bernard Bush and Aloysius Owen. Jersey City: PASE, n.d.

Contents: (1) Ignacio Iparraguirre, Autograph Directory of the Exercises. Introduction; (2) The Autograph Directory of St. Ignatius; (3) Notes on what Saint Ignatius said about how to give the Exercises, with an Introduction by Ignacio Iparraguirre; (4) Directory based on notes dictated by St. Ignatius to Juan Alonso de Vitoria.

396. *Four Directories for the Spiritual Exercises of Saint Ignatius Loyola.* Trans. Marco García-Cueva, Mike Engh, and L. Michael Pope. Berkely: Jesuit School of Theology, 1980.

Contents: (1) Autograph Directory of St. Ignatius; (2) St. Ignatius, Some Things to Be Kept in Mind; (3) Another directory handed down by St. Ignatius; (4) The Directory of Father Juan Alonso de Vitoria, dictated by St. Ignatius.

15. The Practice of the Exercises

See also 53, 163, 184, 197, 256, 724.

397. Asselin, David T. "Notes on Adapting the Exercises of St. Ignatius." *Review for Religious* 28 (1969): 410–20.

398. Ballester, Mariano. "Music and Song in the Spiritual Exercises." *The Spiritual Exercises of St. Ignatius Loyola in Present-Day Application,* 211–16. CIS, 1982.

399. ——. "Oriental Methods and Exercises." *Prayer and Service* J-S (1982): 206–8, 233–41.

400. Bergan, Jacqueline, and Sr. Marie Schwann. *Take and Receive.* Winona, Minn.: St. Mary Press, 1984–87.

This five-volume work provides material for a privately made retreat. Each volume introduces an overview of the variety of ways to pray and offers printed scripture passages that guide the exercitant for six weeks.

401. Bernard, Charles A. *Eléments pour un directoire des Exercices.* Rome: CIS, 1978.

402. Breeman, Peter van. *Certain as the Dawn.* Denville, N.J.: Dimension Books, 1980.

A central theme in this book is God's creative love for us as we are. The author expresses his shared experience and his conviction that a life-style emphasizing faith differs vitally from one focusing on morals. The ideal he proposes is a strong faith incorporating and controlling a vigorous moral endeavor. This faith can be defined in the words "We know and believe the love God has for us (1 John 4:16). We can be as certain of this love as we are of the dawn.

403. Brinkworth, Guy. *"Take, O Lord": Everyman's Guide to the Spiritual Exercises of St. Ignatius.* 3rd ed. enlarged. Birchington, Kent: Mullen Press, n.d.

404. Browne, M. J. "The Exercises of St. Ignatius in the Catholic and Protestant Church." *Irish Ecclesiastical Record* 36 (1930): 561–71.

405. Buckley, Michael J. "Semper Crescendo in Devotione... : Jesuit Spirituality as Stimulus to Ecumenism." CIS 60 (1989): 63–101.

406. Burke, Thomas A. "Formation through the Spiritual Exercises." In *The Christian Formation of High School Students,* 103–16. Los Angeles: Loyola University, 1966.

407. Burns, George. "The Spiritual Exercises and Catholic Action." *The Month* 159 (1932): 19–27.

408. Coelho, Anthony. *The Spiritual Exercises According to the 19th Annotation.* Anand, India: Gujarat Sahitya Prakash, 1989.

409. Cowan, Marian, and John Futrell. *The Spiritual Exercises: A Handbook for the Director.* New York: Le Jacq Publishing, 1982.

The authors present a practical and full handbook for a director and even for educated retreatants (outside the retreat). Besides giving the dynamics of the Spiritual Exercises, it adds reflections on their social dimensions and on important Ignatian "rules." The appendices provide further practical helps for directors and directees.

410. Cusson, Gilles. *The Spiritual Exercises Made in Everyday Life.* Trans. Mary Angela Roduit and George E. Ganss. St. Louis, Missouri: Institute of Jesuit Sources, 1989.

This book surveys the history of retreats in daily life, takes up techniques useful in directing or making an open retreat, presents the Spiritual Exercises in the light of biblical theology, and suggests means for prolonging the retreat experience into the future.

411. Debuchy, Paul. "Classification of Notes for Retreats and Sermons, Based on the Plan of the Spiritual Exercises of St. Ignatius." Roehampton.

Excerpts from a translation of an article in French.

412. Divarkar, Parmananda. *Alive to God.* Rome: CIS, 1979.

The dynamics of the Exercises, here given in a modern interpretation of the "contemplative in action," with corresponding meditation.

413. ——. *The Path of Interior Knowledge: Reflections on the Spiritual Exercises of St. Ignatius Loyola.* Anand: Gujarat Sahitya Prakash; and CIS, 1983.

This is a revised and enlarged version of an earlier work, *Alive to God,* by the same author. Its introduction and conclusion speak of the personality of Ignatius himself. The intervening five chapters annotate the retreat stages outlined in the *Spiritual Exercises.* These annotations draw largely on insights of modern psychology into human development and on interpretations of New Testament texts as aids to prayer.

414. ——. "The Ignatian Experience in the Exercises." *Ignis* 16 (1987): 159–63.

415. English, John. "A Paradigm Shift in Presenting the Spiritual Exercises." CIS 18 (1987): 2, 55, 65–82.

416. Fernandes, Alwyn. *Some Guidelines for a Directed Retreat.* Bombay: Asian Trading Corporation, 1985.

417. Fernandez-Travieso, Ernesto. "A Method of Christian Spirituality Based on the Bible and the Spiritual Exercises of Ignatius of Loyola in Living Experience of Service." Excerpts from dissertation at the Pontifical Gregorian University, Rome, 1987.

418. Fleming, David L., ed. *Notes on the Spiritual Exercises of St. Ignatius Loyola.* St. Louis: Review for Religious, 1981.

This book of some three hundred pages contains many of the articles cited from the *Review for Religious* in this bibliography. It also contains several other articles.

419. Futrell, John Carroll. "An Eight day Communitarian Retreat, Based on the Spiritual Exercises of Saint Ignatius of Loyola." CIS 1 (1974): 15–40.

420. Giuliani, Maurice. "The Exercises in Daily Life." *Progressio.* Supplement 18–19 (Nov. 1981).

421. Goyoaga, Juan Antonio. *An Experience of the Spiritual Exercises.* 2nd ed. Manila: Cardinal Bea Institute, 1985.

This practical manual, translated from the Spanish, is directed at the educated retreatant looking for a helpful guide through the contents and process of

the Exercises. Each of the ten themes is covered under several aspects: Scripture, the Exercises, reflections, and directions.

422. Graef, Hilda. "The Ignatian Exercises." In *The Light and the Rainbow*, 353–67. Westminster, Md.: Newman Press, 1959.

423. Green, Thomas H. *A Vacation with the Lord*. Notre Dame, Ind.: Ave Maria Press, 1986.

Originally on tape, the contents have been carefully edited to be suitable for a retreat made privately, with suggestions for one having a director. The eight-day themes follow the Exercises; they are presented in a clear way that is also close to the Exercises.

424. Hart, Thomas. *Coming down the Mountain*. New York: Paulist Press, 1988.

The author facilitates a retreatant's prayer after the completion of the retreat. He proposes six weeks of suggestions and topics for prayer during this time of transition.

425. Harvanek, Robert F. "The 'Situation' of Loyola's Exercises." *Review for Religious* 33 (1974): 590–600.

426. Heulsman, R. *Pray*. Participants' and Moderator's Manuals. New York: Paulist Press, 1976.

427. Hill, Lawrence B. "Present Day Adaptations of the Spiritual Exercises." *Workshop 1967*, 6–14.

428. Hillier, F. L. "The Flexibility of the Ignatian Exercises." *The Church Quarterly Review* 158 (1957): 333–38.

429. Hughes, Gerard W. "Forgotten Truths of the Spiritual Exercises." *The Way*. Supplement 27 (1976), 69–78.

430. ——. *The God of Surprises*. New York/Mahwah: Paulist Press, 1985.

This retreat/reflection book, while following the same Christian "journey" as the Exercises, guides one along that way in a manner suited to help both Catholics and other Christians. The author's simple expression of his personal experience and convictions is an added attraction.

431. Iparraguirre, Ignacio, and Luis Gonzalez. *Ejercicios Espirituales: Comentario pastoral*. Madrid: BAC, 1965.

Autograph Spanish text with the Latin Vulgate text at the foot of the page. Spanish concordance of text of Exercises. Complete bibliography. Index of authors. Thousands of suggested conferences.

432. Kurris, François. "The Spiritual Exercises Experienced in Body and Soul: A French Venture." CIS 18, no. 1 (1987): 54, 93–104.

433. Lanteri, Pio Brunone. "The Exercises of Saint Ignatius." *Christ to the World* 28 (1983): 251–60.

434. Laplace, Jean. *An Experience of Life in the Spirit: Ten Days in the Tradition of the Spiritual Exercises.* Trans. John R. Mooney. Chicago: Franciscan Herald Press, 1977.

435. Lefrank, Alex. "Freedom for Service: How to Use the Individually Guided Spiritual Exercises." *Progressio.* Supplement 3, 1974.

436. Lindstrom, Mary. "The Development of Christian Identity through the 'Spiritual Exercises' of St. Ignatius." *Review for Religious* 47 (1988): 89–103.

437. Link, Mark. *Challenge: A Meditation Program Based on The Spiritual Exercises of St. Ignatius.* Valencia, California: Tabor Publishing, 1988.

This volume and its two companion volumes, *Decision* and *Journey,* are designed to lead adults or youth through an adapted form on the Nineteenth-Annotation retreat. In addition to its presenting cross-cultural one-page stories, one each day for thirteen weeks, it gives guidelines for the book's use individually and guide questions for optional weekly sharing sessions in groups.

438. Lynch, William F. "The Spiritual Exercises." In *Christ and Apollo: The Dimensions of the Literary Imagination,* 53–61. New York: Sheed and Ward, 1960.

439. Magaña, José. *A Strategy for Liberation: Notes for Orienting the Exercises toward Utopia.* Trans. and ed. Eugene T. Culhane and Mary A. Roduit. Jersey City, N.J.: PASE, 1974.

440. Maloney, George A. *An Eight-Day Retreat: Alone with the Alone.* 4th ed. Notre Dame, Ind.: Ave Maria Press, 1983.

The author has composed prayerful reflections for each day based on the Exercises, and gives suggestions for Scripture and approaches to God in prayer.

441. Martini, Carlo. *The Ignatian Exercises in the Light of St. John.* Anand, India: Gujarat Sahitya Prakish, 1981.

Originally spoken to Jesuit retreatants, these conferences were transcribed, translated, and printed by them to make Martini's rich ideas more available for readers. Most of those ideas present the Gospel of John as illuminating the Exercises; others deal with more specific concerns of religious today.

442. McCall, John D. *The Religious Woman as Retreatant.* Jersey City: PASE, c. 1970.

443. McCormick, Paul G. "A Directory for Use of Scripture in an Ignatian Retreat." *Review for Religious* 38 (1979): 223–28.

444. McDermott, Eric. "A Scriptural Retreat Plan." *Worship* 39 (1965): 493–97.

445. Mello, Anthony de. *Sadhana, A Way to God: Christian Exercises in Eastern Form.* St. Louis: The Institute of Jesuit Sources, 1978.

The author aims to teach interested readers how to pray, through a series of practices drawn from the Church's tradition, the *Spiritual Exercises,* oriental techniques, and modern psychology.

446. Neuner, Josef. *Walking with Him: A Biblical Guide through Thirty Days of Spiritual Exercises.* 3rd ed. Anand, Gujarat, India: Gujarat Sahitya Prakash, 1990.

The author emphasizes the need for guidance of the Holy Spirit and for awareness of God's design in the retreatant's life. This book is the result of long experience in directing thirty-day Ignatian retreats for candidates for priestly ordination. It incorporates contemporary advances in biblical studies and the Church's renewed understanding of itself expressed in the documents of the Vatican II.

447. O'Hanlon, Daniel. "Integration of Christian Practices: A Western Christian Looks East." *Studies in the Spirituality of Jesuits* 16/3 (1984).

448. Owen, Aloysius J. *The Holy Spirit Your Retreat Director: A Manual for a Directed Retreat Based on the Ignatian Exercises.* New York: Alba House, 1979.

449. Petrik, Clement, ed. *Place Me with Your Son: The Spiritual Exercises in Everyday Life.* 2nd ed. Baltimore, Md.: The Maryland Province of the Society of Jesus, 1986.

This workbook was composed originally for a Jesuit province's Exercises according to the Nineteenth Annotation. Besides its day-by-day guidance to the Exercises and its references to Sacred Scripture and to Jesuit documents, it is helpful for its artistic layout and suitable poems. This second edition is adapted for a wider audience and use.

450. *Place Me with Your Son: The Spiritual Exercises in Everyday Life.* Baltimore: The Maryland Province of the Society of Jesus, 1985.

451. Rahner, Karl. *Spiritual Exercises.* Trans. Kenneth Baker. New York: Herder and Herder, 1965.

From the foreword: "I have attempted to give these meditations on the Spiritual Exercises the kind of theological foundation that my listeners had the right to expect, without falling into the kind of theological investigations that have nothing directly to contribute to the purpose of spiritual exercises."

452. ——. *The Priesthood.* Trans. Edward Quinn. New York: Seabury Press, 1973.

Twenty-four chapters based on presentations of the Exercises given by Rahner in 1961 to ordinands. The author considers just as valid today the demands expressed in the *Exercises* regarding Christian life and the priesthood.

453. Reck, Donald. "The Limits of the Adaptability of the Spiritual Exercises." *Review for Religious* 39 (1980): 906–15.

454. Religious of the Cenacle. *A Retreat.* Jersey City, PASE.

455. Rondet, Henri. *Retraite de dix jours, sur le plan des Exercices de Saint Ignace.* Paris: Lethielleux, 1967.

456. Ruiz Jurado, Manuel. *Practica abreviada de los Ejercicios Espirituales de San Ignacio: Ejercicios para ocho o diez dias.* Barcelona: Editorial Balmes, 1978.

457. Schemel, George J., ed. *Ignatian Spiritual Exercises for the Corporated Persons: Structurated Resources for Group Development.* Vol. 1. Scranton: University of Scranton, 1987.

458. Schineller, J. Peter. "The Newer Approaches to Christology and Their Use in the Spiritual Exercises." *Studies in the Spirituality of Jesuits* 12/4–5 (1980).

459. Shea, Elinor. "Spiritual Direction and Social Consciousness." *The Way.* Supplement 54 (Autumn 1985).

460. Sheehan, John F. X. *On Becoming Whole in Christ: An Interpretation of the Spiritual Exercises.* Chicago: Loyola Univ. Press, 1978.

461. Shepherd, John R., with Paul A. Soukup. "Fire for a Weekend: An Experience of the Spiritual Exercises." *Studies in the Spirituality of Jesuits* 22/3 (1990).

462. *The Spiritual Exercises in Daily Life. The Way.* Supplement 49 (1984), 1–9.

Grogan, Brian. "A Note on the History of Annotation Nineteen," 5–12.

Tomlinson, Ian. "Is the Nineteenth Annotation the Full Exercises?" 13–20.

Bedolla, Barbara. "Presenting the Key Meditations," 25–32.

Tomlinson, Ian. "Giving the Exercises in Daily Life," 33–41.

Skinnider, Martha. "Who Is the Nineteenth Annotation For?" 59–69.

Hewett, William. "St. Ignatius's Autobiography and the Eighteenth and Nineteenth Annotations," 74–87.

463. Stanley, David M. "The Call to Discipleship: The Spiritual Exercises with the Gospel of St. Mark." *The Way.* Supplement 43–44 (January 1982).

Stanley adapts the Spiritual Exercises to the Marcan Gospel with its omissions, proposes the Marcan portrait of Jesus for contemplation, and interprets Ignatian spirituality as a "vocation-spirituality." This work is intended for those who already have had an appreciative experience of the Exercises.

464. ——. *"I Encountered God!" The Spiritual Exercises with the Gospel of Saint John.* St. Louis: Institute of Jesuit Sources, 1986.

Fr. Stanley takes passages from John's Gospel and uses the methods of present-day biblical interpretation to apply them in an Ignatian retreat. His aim is to introduce the reader to affective prayer based on the similar approach taken by John and Ignatius in their portrayal of Jesus. An appendix outlines the history of *lectio divina* and proposes a way of using it in contemplation.

465. Stuyt, J. A. N. "Blessed Peter Favre, Reformer of Catholics: An Inquiry as to How He Passed on the Spiritual Exercises of St. Ignatius of

Loyola." Dissertation presented at the Pontifical Gregorian University, Rome, 1983.

466. Sullivan, Francis A., and Robert Faricy. *Ignatian Exercises and Charismatic Renewal.* Rome: CIS, 1977.

467. ——. "On Making the Spiritual Exercises for Renewal of Jesuit Charisms." *Studies in the Spirituality of Jesuits* 15/2 (1983).

468. Tetlow, Joseph. *Choosing Christ in the World: Directing the Spiritual Exercises of St. Ignatius Loyola According to Annotations Eighteen and Nineteen.* St. Louis, Mo.: The Institute of Jesuit Sources, 1989.

On facing pages prepared for each of thirty-six weeks, this handbook provides material for the director of a retreat in daily life and for the retreatant, including passages from Scripture for each day's prayer. Adaptable at every point to the progress of each retreatant, the book also contains separate material for the director and for the retreatant on topics such as discernment, making choices, and various ways of praying.

469. "The Exercises and the Collective Dimension of Human Existence: A Study Session Held by French Jesuits." CIS 10, no. 3 (1979).

470. "The Ministry of the Exercises in the Society Today: Result of a Survey." CIS 15 (1984–85): 121.

471. Vessels, John L. "Preparing for the Exercises." *Prayer and Service* 2 (1988): 83–92.

472. Wickham, John. *The Common Faith: A Contemporary Version of the Basics of Christian Belief in a Communal Form.* Montreal, Canada: Ignatian Centre of Spirituality, 1988.

473. ——. *The Communal Exercises: A Contemporary Version of the Spiritual Exercises in Communal Form.* Montreal, Canada: Ignatian Centre of Spirituality, 1988.

The two works by this author contain a two-year plan for an experience of the Spiritual Exercises in a group setting. *The Common Faith* lays the experience's foundations, a kind of "Week Zero" (K. Rahner), particularly for those in a North American context; this volume can also be used independently of the Exercises experience.

The Communal Exercises is for those groups desiring to deepen their faith through the Exercises, with emphasis on their communal aspect and with adaptations to persons in America today. Added helpful features are the informative diagrams, the workbook character of the volumes, and the adapted guidelines for the discernment of spirits in the final weeks of the Exercises.

D. SPECIAL COMMENTARIES ON THE MEDITATIONS

16. Principle and Foundation

474. Bouvier, Pierre. *The Authentic Interpretation of the Foundation.* West Baden: West Baden, 1943.

475. Bracken, Joseph A. "The Double 'Principle and Foundation' in the Spiritual Exercises." *Woodstock Letters* 98 (1969): 319–53.

Considers that legitimate "self-interest" is the governing ground in the "Principle and Foundation" and of the First Week, whereas the meditation on the Kingdom governs "self dedication" to Christ, and is like the Principle and Foundation for the Second Week and that which follows. Implications for election.

476. Breeman, Peter van. "Homo Creatus Est: An Attempt to Translate into Today's Language Some Elements of the Principle and Foundation." *Recherches Ignatiennes* 4 (1977): 12.

477. Coyne, John. "The Fundamentum in the Exercises." In *Our Colloquium,* 31–39.

478. Degres, E. "The 'Magis' in the Principle and Foundation." *Ignis* 73 (Jan.-Feb. 1983): 22–27.

479. Giulietti, Julio. "The Principle and Foundation: A Japanese Experience." Dissertation presented at Cambridge, Mass., 1980.

480. Hamilton, Andrew. "The Right Use of Creatures." *The Way* 26, no. 3 (July 1986).

481. Harriot, John. "The Mood of the Principle and Foundation." *The Way.* Supplement 16 (1972), 17–27.

A theological and not purely philosophical representation.

482. Jesudasan, Ignatius. "Ignatian Indifference: An Unitive Approach." *Ignis* 28 (1989): 81–84.

483. Levie, Jean. "The Meditation on the 'Foundation' in the Light of Saint Paul." Trans. Louis Mounteer. *Woodstock Letters* 84 (1955): 18–33.

484. Lyonnet, Stanislas. "A Scriptural Presentation of the Principle and Foundation." *Ignis,* Special Issue 6 (1973), 24–32.

Presents the possibility of explaining Ignatian ideas about the First Principle and Foundation in its biblical foundations.

485. Moran, James. *A Study of the Principle and Foundation, Spiritual Exercises, St. Ignatius of Loyola.* Manila: Mission Band/La Ignaciana, 1968.

Analysis of the Principle and Foundation in itself and in relation to the rest of the Exercises. Emphasis on Christian perfection in realizing the Exercises, not as much on the function of election.

486. Santiago, Juan. "Three Notes on the Principle and Foundation." *Woodstock Letters* (1964): 193–206.

487. Sheldrake, Philip. "The Principle and Foundation and Images of God." *The Way*. Supplement 48 (Autumn 1983).

488. Tetlow, Joseph A. "The Fundamentum: Creation in the Principle and Foundation." *Studies in the Spirituality of Jesuits* 21/4 (1989).

17. The First Week

489. Barry, William. "The Experience of the First and Second Weeks of the Spiritual Exercises." *Review for Religious* 32 (1973): 102–9.

490. Beirnaert, Louis. *Awareness of God and Sin in the Spiritual Exercises.* Jersey City: PASE, n.d.

491. Brennan, Peter. "Sin in the Exercises and in St. Paul." *Kerygma* 1, no. 3 (1960): 3–11.

492. Broucker, W. de. *The First Week of the Exercises.* Jersey City: PASE, n.d.

493. Fleming, David. "Ignatian Exercises and Conversion." *Review for Religious* 48 (1989): 374–86.

494. Genoud, J. "Foi et libération personnelle: L'intégration des limites personnelles dans l'itineraire spirituelle du chrétien dans les Exercices de S. Ignace de Loyola." *Dissertation Abstracts International* C 38 (1977): no. 2155c.

Applies the discoveries in the psychological sciences to the experience of the exercitant in the First Week.

495. Hanrahan, Thomas. "Sin, the 'Celestina' and Inigo Lopez de Loyola." *Romance Notes* 11 (1969–70): 385–91.

496. Hitter, Joseph. "The First Week and the Love of God." *The Way.* Supplement 34 (1978), 26–34.

497. Hoël, Marc. "Conversion and Solidarities: The First Week and the Kingdom." CIS 10, no. 3 (1979): 35–50.

498. Hughes, Gerard W. "The First Week and the Formation of Conscience." *The Way.* Supplement 24 (1975), 6–14.

499. Jacob, Pierre. "God's Pardon Unfolds a Future of Hope: Structure and Interpretation of a Colloquy of the Spiritual Exercises [n. 53]." *Ignis* 10, no. 5 (1981): 4–11.

500. Kyne, Michael. "Penthos and the Spiritual Exercises." *Bellarmine Commentary* 2 (1959–61): 42–47.

501. McVerry, Peter. "Sin and Conversion." *The Way* 24 (1984): 186–97.

502. ——. "The First Week and Social Sin." *The Way*. Supplement 48 (Autumn 1983).

503. Ong, Walter. "St. Ignatius' Prison-Cage and the Existentialist Situation." *Theological Studies* 15 (1954): 34–51.

504. Osiek, Carolyn. "The First Week of the Spiritual Exercises and the Conversion of St. Paul." *Review of Religious* 36 (1977): 657–65.

505. Puhl, Louis. *The Preparatory Prayer: A Summary of the Fruit of the Exercises*. Jersey City, N.J.: PASE.

506. Robb, Paul V. "Conversion as a Human Experience." *Studies in the Spirituality of Jesuits* 14/3 (1982).

507. Silveire, Augustine. *Christo-centricism of the First Week of the Spiritual Exercises*. Jersey City, N.J.: PASE.

508. *Presenting the First Week. The Way*. Supplement 48 (1983).

Ivens, Michael. "The First Week: Some Notes on the Text," 3–14.

Veale, Joseph. "The First Week: Practical Questions," 15–27.

Broderick, William. "First Week: Rules for Discernment," 28–38.

McVerry, Peter. "Sin: The Social, National and International Aspects," 39–49.

Coventry, John. "Sixteenth and Twentieth-century Theologies of Sin," 50–59.

Callaghan, Brendan. "The Unbinding of Lazarus: A Psychologist's View of the First Week," 60–65.

Grogan, Brian. "Giving the Exercise on Hell," 66–84.

18. The Kingdom

509. Ashton, John. "The Kingdom: The Scriptural Background." *The Way*. Supplement 18 (1973), 28–37.

510. Amaladoss, Michael. "A Kingdom of Universal Love." *Prayer and Service*, 1988, no. 2, 93–104.

511. Butterworth, Robert. "The Kingdom of Christ: Theological Dimensions." *The Way*. Supplement 18 (1973), 38–51.

512. Cahill, Edward. "The Kingdom of Christ." In *Our Colloquium*, 40–49.

513. Connolly, William. "Story of the Pilgrim King and the Dynamics of Prayer." *Review for Religious* 32 (1973): 268–72.

514. Coventry, John. "The Call of the King." *The Way.* Supplement 1 (1965), 5–13.

515. Croft, George. "Psychological Reflections on the Kingdom." *The Way.* Supplement 18 (1973), 76–83.

516. De Smet, Richard. "Indian Roots for the Lord-Vassal Relationship in the Spiritual Exercises of St. Ignatius." *Ignis Studies* 6–7 (1984): 5–39.

517. Hebblethwaite, Peter. "The Kingdom and the World." *The Way.* Supplement 18 (1973), 64–75.

Hoël, Marc: see 497.

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LETTERS TO THE EDITOR

Editor,

From my own involvement in Jesuit formation at nearly every level over the past twenty years, I find many of Fr. Frank Houdek's criticisms of the formational "Road Too Often Traveled" (*Studies* 23/1 [Jan. 1991]) well taken.

Why do we cling to formation procedures that are no longer adequate? I don't think the answer is far to seek. It is our present practical impossibility of reaching any broad and stable consensus on how to do things differently.

This is because we Jesuits increasingly belong to the class of Andrew Greeley's "communal Catholics," people who consider themselves members of the Church but reserve the right to define for themselves the terms of their membership—to accept, suspend, or interpret particular elements of Catholicism as they think best. Within prudential limits more of tone than of substance, Jesuits today can be found holding and acting upon every position in moral theology, Christology, and ecclesiology that has any currency today among persons who consider themselves Catholics.

But since our Jesuit vocation is a function of our Christian faith, we end up being "communal Jesuits" also, individually deciding for ourselves (again, within certain merely pragmatic limits) the terms of our membership in the Society, the meaning of our vows, the rationale and goals of our activity, etc.

This produces institutional—and formational—disarray. Like it or not, there are positions current in moral theology and ecclesiology, for instance, that render our second and fourth vows meaningless. There are views on the human personality that make the third vow immoral unless interpreted to mean nearly the opposite of what St. Ignatius meant by it. There are views on the role of Christianity in the world that render the whole idea of an apostolic-evangelical vocation questionable (which may help explain why we now use the term "apostolate" to denote any socially worthwhile activity).

One might expect that we could look to the Society's official documents for guidance. But at key points the documents often turn elusive and too blandly unexceptionable to settle anything. This is not surprising: they represent compromises between proponents of divergent views who themselves did not always grasp the depth of

the issues at stake. (At times, though, it is hard to avoid suspecting a subtle disingenuousness behind some of the silences in our documents: are certain crucial things left unsaid because we are to suppose them too obvious to need stating—*or* because they are really too controverted to risk bringing up?) Even when apparently unambiguous, the documents have often not been practically implemented by the Society's government in the face of theologically grounded objections.

The time is past when practical people (a general congregation, for instance) could just go about their business, leaving "theological niceties" to the academic theologians. Today's Church is faced not with "theological niceties" but with deep divergences over the very substance of Christian faith and life, divergences with wide individual and institutional consequences. To pretend that as a Society we can ignore these divergences is to delude ourselves.

My experience has been that the main obstacle to improvement in our formation is the absence of strong operational consensus—among formation personnel as among Jesuits at large—on basic issues of Christian and Jesuit life. When I was engaged in formation work, I knew what I personally thought about the Jesuit vocation, about poverty, chastity, obedience, etc. But too often I did not know, and felt I had no way of telling the scholastics, what the Society as such thought—because the Society as such was just not addressing the issues with sufficient depth, decisiveness, or candor.

In the sixteenth century, the Jesuits infused new dynamism into the Church. In the heavily pluralistic Church of today, this dynamism comes increasingly from the new ecclesial movements and institutes (more visibly elsewhere than in the U.S.). These movements achieve concerted action and strong formation programs in part because they do not shrink, where their own charism requires it, from definite corporate stands on controverted issues of the Christian faith.

The upcoming GC 34 may be our last opportunity to define our own stance in present-day Christianity with at least enough clarity to give our Jesuit life and formation the coherence and direction they need. It would be sad if we got only another "reaffirmation" of GC 31 and 32, which, as events have shown, were unable to respond at sufficient depth to the real crisis of the Society within the Church.

Martin E. Palmer, S.J.

3601 Lindell Blvd.

St. Louis, MO 63108

Editor,

I am in agreement with the main thrust of Fr. Houdek's essay "The Road Too Often Traveled," namely, that "much of contemporary Jesuit formation is no longer relevant to the needs of the contemporary American Church"; but I don't agree with how he gets there.

First, he presents a view of Ignatius who loves "etc." But there is another side of Ignatius, the side which loves rules. The *Spiritual Exercises* are full of them, and there is a thick volume of the Monumenta also full of them for which Ignatius was mostly responsible. One of the main themes of Ignatius's life was a never-ending struggle against confusion. He fought confusion with method. And method means rules.

Secondly, I would not agree that Aquaviva is to blame for congealing the Jesuit spirit. The truth is that there was mass confusion in the Society consequent on the rapid growth which started when we got into education around 1548. There was a hemorrhage of defections from the Society from 1555 to 1575, as well as an excessive number of early deaths from illness. Mercurian said that what the Society needed was "form, not reform," and he put some order into things. The perseverance (and survival) rate of scholastics increased under him and his successor, Claudio Aquaviva.

Houdek's ideal is "individuated formation". (Could he find a less ugly term?) That usually means shorter formation, such as in the early Society. Most of the Englishmen who entered the Society before 1586 were priests, but we have data on thirty of those who were not; the median time it took for them to go from entrance to ordination was five years. (See my 1988 article in *Archivum Historicum S. I.*)

But we don't have to go that far back for a time when shorter formation was the norm. We have the example of the first Jesuits in the Missouri and New Orleans missions in the middle third of the nineteenth century. At least before 1860 in New Orleans, most of the Jesuits were ordained within ten years of entrance, and most of that time was spent teaching.

Finally I don't think it is exactly true to say that "this formation program had no life of its own" (p. 4). It should read "This formation program ***should*** have no life of its own." Unfortunately, formation as it now exists with its resources of men and money is an institution; like all institutions it has vested interests and aggrandizing instincts. How else could it keep growing in inverse ration to the number of subjects involved in it?

That's the real problem. And it has nothing to do with Aquaviva.

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150 Baronne Street, #211
New Orleans, LA 70112

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